

AMEN, THE KEY OF THE UNIVERSE

IN WHICH
the Fundamental Principles of the
Universe
are expressed.

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AMEN, THE KEY OF THE
UNIVERSE

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THE FUNDAMENTAL PRINCIPLES OF THE UNIVERSE

TO understand the fundamental meaning of the word Amen or Aum in the Sanskrit, Egyptian and Hebrew, it is necessary to have, at least, an intellectual comprehension, if not an absolute realisation, of the basic principles on which the Universe is founded.

It is reasonable to believe with modern science and the teachings of Eastern and Western philosophies, that, beyond all matter, even beyond the gaseous state, there exists a root-substance, a Mother-Nature, a Pater-Aether, or Akasha, as the Hindu philosophers term it, from which, as a primordial substance, all matter is produced. The word substance is used in this

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connection to express the idea of an unseen but persisting root-cause of all matter, literally, that which sub-stands – *i.e.*, stands under – matter.

Matter may be resolved, then, into finer states or conditions. As there are grades upon grades of matter extending from the densest solids to the finest and rarest gases, and beyond to electrical matter, so it may be accepted that the universe, as regards its exterior is built up from this root-substance. It may also be accepted that matter, in its essence, is ultimately indestructible. For when all matter has been resolved into its atoms it cannot be said that it has ceased to exist, even though it has ceased to be apparent.

Modern theories, ideas and experiments of a scientific kind relating to the internal structure of the atom and the terrific power stored up in its electrons, suggest that this inner force may be released and made effective. Experiments have proved that the energy stored up within the atom may be freed by a kind of rupturing of its wall or

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outer covering. This discovery, which was made comparatively recently by scientists, was known very many years ago and shown to exist by means of the researches and experiments of W. J. Keeley, of Philadelphia, who was able to liberate some of this marvellous power. He did not succeed in demonstrating it scientifically, for it only flowed under his own hands. The reader who is interested in such matters is invited to read the results of his experiments, which were, practically, a failure as far as the scientific world was concerned, though it is quite likely that the force will be demonstrated in a scientific manner at no very distant date. The results were embodied in *Keeley and His Discoveries*, written by Mrs. Bloomfield Moore about twenty-five years ago.

There is a fear in the minds of some that the possibility of the destruction of the atom might eventually lead to the further possibility of the destruction of the world itself. Such a fear need not be considered too seriously, for it is beyond doubt that the

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secret of cosmic cohesion will not be permitted to become known to man in the present stage of evolution. It is, however, probable that the disruption of certain atoms will soon be a scientific fact, but even in such a case it would only serve to set free the many electrons within the atom, and not all of these could be captured by science. Assume, however, that all these atoms and electrons were destroyed, that the power holding them together was withdrawn, that the Great Creative "Breath" had "returned to God." What, may it be imagined, would be the result? There would no longer be any atomised portions of matter, no individual and separated forms, no bubbles in the great Cosmic Cup. The whole might then be considered as in a state of flux, a flowing mass of substance. Yet the power that was proved to subsist in the atom cannot have been lost, for it could not depart from space even when its matter had been resolved into its primordial oneness. It is, moreover, not to be considered that all matter would flow in one part of

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space and that the power departing from it would remain distinctly separate and flow elsewhere. Spirit is as much an aspect of matter as matter is an aspect of spirit. The two are really one, although apparently opposite when in manifestation, as will be shown.

This is a conception that, rightly understood, may serve to reconcile the opposing schools of thought, which take such different views because each sees but a part of the whole. The so-called materialists declare that there is only matter, and the deeper thinkers amongst them, being called upon to explain the presence of power in matter, state merely that "in matter is the promise and potency of all life." On the other hand, the so-called Christian-Scientist – whose science is no more "Christian" than Hindu or Hebrew, but rather a facet of Spiritual Science which is common to all religions – declares that there is no matter, but all is Divine Mind, or Spirit. Others, again, declare that there is a polarity, actual opposites in the Universe, that Spirit and

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Matter are distinct and different. All these views may be resolved and seen from the centre as One, rather than as radii, if only a true conception of the Universe be realised. The idea here submitted is that Spirit and Matter, Life and Form, are opposite poles of one and the same substance. This is the assertion metaphysically stated, though it may also be theologically explained. In this sense Spirit and Matter are aspects of God, who, in creating a universe, must (*as far as the human mind can understand the idea*) polarise Himself, or, as it were, send out two aspects of Himself.¹ It may be presented in two ways, to suit the taste of the exotericist or esotericist. Theologically expressed, it may be said, that, if God creates the universe "out of nothing," as some still maintain, merely by an exercise of the Will, *it is not, therefore, to be imagined that God actually makes something which did not previously exist, or rather subsist, in God's nature.* A tree does not grow save from a

¹It is difficult to avoid the conventional "He," though God is neither male nor female.

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seed, or cutting, even though its growth is encouraged by the gardener. Hence, even if it be accepted, for the sake of argument, that God did create the universe out of nothing, then that "nothing" is God's own SELF, God's own Nature. For "out of *nothing* nothing can be made." If this word "nothing" be derogatory to the theological ideas of God, then the *word* may be changed though the idea remains essentially the same. God, being All in All, has, in God's SELF, all potentialities, a Power, or life, that is causative, but equally a Substance, capable of being produced and moulded into form. The idea of creation involves a Deity who is in Himself both formative and causative. From another point of view, God may be said to produce the opposites, Spirit and Matter, from Himself, for there is none but God, He being All in All. In this sense He remains supreme, or beyond these opposites, and thus arises the IDEA of a primordial Trinity.¹

¹Even during the so-called "Dark Ages" these ideas were never lost, though promulgated mysteriously only to the few,

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However the subject be viewed, this apparent duality of Spirit and Matter cannot be avoided, for it is obvious to all, either (a) that Life and Form exist as independent realities, or (b) that matter is essentially living containing in itself "the promise and potentiality of Life," or (c) that life contains the promise and potentiality of densification (matter).

Matter, then, may be considered as varying in density from solid to gaseous, and from the latter to the finest ethers, and then

in alchemical works and in other ways. It is these teachings which some believe the Rosicrucians disseminated. Robert Fludd, "an *English* Rosicrucian," as he is called in Hargrave Jennings' *The Rosicrucians*, expressed these ideas during the reign of James I. a little more clearly than most writers of the period. He states that the Bible story of creation is not to be taken literally, but metaphorically, and declared that in the Beginning two original Principles proceeded from the Father. These he calls "Light and Darkness" or Form and Idea, and Matter or Plasticity. Matter, "downwards," becomes graded as fivefold and the worlds are subject to the operation of the original Type or Idea. They become, then, "In their imitation of this invisible idea, first intelligible and then endowed with reciprocal meaning outwards from themselves." This produced the Being or thought to whom creation was disclosed, which, he says, is properly the "Son" or *Second* Ineffable Person of the Trinity. — (Chapter XXIV).

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again to states of such infinite tenuity as to transcend all ideas of materiality and thus touch what may be called the lowest rung of the ladder of Spirit. The latter in turn modifies itself and gradually becomes less fine or, if the word may be used, denser, and not only "descends" into matter, but in its lowest state actually becomes, or even is, Matter.

In other words, there is one Eternal and Illimitable REALITY – God. The Reality, seeing that it either causes the appearance of Matter with Life as its ensouling Power, or actually is these opposites ITSELF, must have within it a Power of producing opposites, of dividing a one-ness, and yet bringing into relation the opposites produced.

It may, then, be said in considering that state which is prior to the appearance of things, that God is Absolute, the All, and, as the All, includes every idea and every possibility, holding them, as it were, in solution, or *in potentia*. God is, therefore, both LIFE and SUBSTANCE, and likewise the Power which polarises them and makes

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them appear opposites, whereas they are truly *one* in essence, aspects or modes of unfolding the Divine Unity.

Here, then, *for purposes of human comprehension only, and not as actual separated realities*, is manifested a triune unity, three which yet are one, no one being greater nor less than the other.

There are different ways of describing this "Trinity," metaphysically and philosophically, or theologically. Considering the Trinity in this light, from a more human point of view, it is seen as a mysterious and apparently never-to-be-perfectly-understood idea, over which for ages the heads of the Churches have argued without result. It is true that the mystic, who does not argue, sees the reality behind the orthodox teaching, but the orthodox teaching itself is difficult to follow if the brain only, apart from the meditational Self within, is called upon to comprehend such a deep and truly metaphysical problem. The follower who accepts the views of his teachers, is satisfied to take the idea of the Trinity as an article

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of faith. The "logician" amongst the orthodox, he who sometimes becomes the "higher critic" and enters into discussion after discussion, often rejecting the more narrow of the Trinity, the anthropomorphical view, does not always give to the world anything better in its place. The metaphysician, on the other hand, neither accepts nor rejects a dogma, but endeavours to see the truth behind it.

The orthodox view, then, is the first to be stated, and to prevent prejudice it will be set forth in the words of the accepted authorities.

It is well known, of course, that the idea of a triune god is in no way peculiar to Christianity, for it is common to religious thought in all ages, and even existed before Christianity was given to the world. It is said, however, by a certain type of orthodox and perhaps sectarian, Christian, that the doctrine of the Trinity takes on a very different character in Christianity. This is true, in a certain sense, for there is the personal Christ to be considered, for His

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great teaching of love and wisdom should enlighten the too rigid formalism of some of His followers.

The early Fathers of the Church did not, and of course could not, deny the truth that other religions and philosophies possessed the same teachings before Christianity, though they endeavoured to explain the fact away by various subterfuges, and said that the true Christian idea was far different to that of the "heathen" or platonic philosophers, as witness St. Augustine. He, quoted by W. Fulton, D.D., Professor of Systematic Theology in Aberdeen University (article, "Trinity" in Clark's *Encyclopædia of Religion and Ethics*) states that, even if it was to be found in the books of the platonists that "in the beginning was the word," it was not found that the "Word became flesh and dwelt amongst us."

Professor Fulton, in this connection, gives a brief account of the Trinity, part of which follows.

"What lends a special character to the

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Christian doctrine of the Trinity is its close association with the distinctive Christian view of the divine incarnation. In other religions and religious philosophies we meet with the idea of divine incarnation, *but it may be claimed that no where is the union of God and Man so concrete and definite . . . as in the Christian religion. . . .* It is the very central truth of Christianity that God was *historically* manifest in Christ and that He is still revealed in the world as the indwelling spirit of the Church. . . . *This Christian faith in the incarnation of the Divine Word in the man Christ Jesus, with whom the believer is united through the fellowship of the Holy Spirit, constitutes the distinctive basis of the Christian doctrine of the Trinity."*

The words italicised show the ideas to which attention is drawn, being supposed to show the difference between Christianity and the older religions. The article further states that in the Old Testament there is little on which to base the Trinity idea, and that in the New Testament "we do not find

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the doctrine of the Trinity *in anything like its developed form, not even in the Pauline and Johannine theology*, although ample witness is borne *to the religious experience from which the doctrine springs.*"¹

"None the less Christ is *acknowledged* as the eternal Son of God and the supreme revelation of the Father and the quickening Spirit of Life is *acknowledged* to be derived from on High. And so when the early Christians would describe their conception of God, all the three elements—God, Christ, and Spirit—enter into the description and the One God is found to be revealed in a threefold way."

After giving instances and illustrations of this idea, he concludes a paragraph by stating, "truly, if the doctrine of the Trinity appeared somewhat late in theology *it must have lived very early in devotion*. The ecclesiastical doctrine states," he continues, showing it as a gradual development, that

¹ It might well be said that it springs rather from religious *debate* than experience, for the history of the Christian churches and chapels shows the former rather than the latter.

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"there are three Persons (Hypostases), or real distinctions, in the unity of the divine Nature and Substance which is Love. The Persons are Co-equal as in each of them the Divine Nature is one and undivided and by each collective divine attributes are shared. As a "Person" in Trinitarian usage is more than a mere aspect of being, being a real ground of experience and function, each divine person, whilst less than a separate individuality, possesses His own hypostatic character or characteristic property . . . that of the Father being ingeneration, of the Son, filiation, of the Spirit, procession; wherefore the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son . . . yet . . . there is no separation in the unity of the Godhead. So the one God is manifested in the threefold work of creation, redemption, and sanctification. Moreover, each of the Persons, as sharing the divine attributes, is active in the threefold work, if with varying

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stress of function. Verily the doctrine of the Trinity *exit in mysterium*."

All alike, orthodox, heterodox, or mystic, will agree to this last statement. Yet, although he confesses to the *exit in mysterium*, he is none the less sure of the idea that the Trinity is not a Trinity of three distinct Gods.

"It should," he says, "be emphasised that the Trinitarian statement is never tritheistic in the sense of affirming three separate self-conscious and self-determining individualities in one God. The word "Person" is used archaically and not in the modern sense of a centre or core of personality . . . to say that these are three eternal principles of distinction or modes of subsistence in the Godhead is not polytheism, although in these speculative constructions of the Trinity it might lead, and has sometimes led, to a theoretical pluralism or polytheism."

Such a statement from an orthodox authority removes much of the stigma thrown upon ecclesiastical Christianity by the

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ignorant and saves much argument, for it is indeed a confession of a belief in a Unity acting as Trinity and not actually as three Beings or even three Persons. This comes very near to the mystical idea of the Christian doctrines.

It is interesting to note, considering the idea sometimes expressed that Christianity has only teachings which may be understood even by the most simple or ignorant, that this same writer further states that "the accusation of being tritheistic which has so often been made against Christianity is, in a sense, justified. *For, undoubtedly, the doctrine of the Trinity has been, and is still, conceived among simple, uneducated Christians in a naïvely tritheistic way.* But the Christian religion, like other historical religions, must be judged by the affirmation of its best and most representative minds and not by the crudities of the uninstructed nor the aridities of theological pedantry."¹

This article, although avowedly written

¹This, logically, must apply to all religions.

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by a conforming, and apparently orthodox, Christian, is nevertheless one that should do more to bring the religions of Judaism and its daughter Christianity together than all the proselytism of the ages, for the deeper mystical Christian idea of the Trinity, if properly understood, needs only a clear explanation to make it acceptable to a broad-minded Hebrew. Indeed, it would be accepted even by the philosopher and other religionists if only it were made clear as a concept rather than a dogma.

Not only is the article useful in this respect, but it shows further (*a*) the transition from the mystical Hebrew and Zoharistic (Qabalistic) idea of God and His three powers, of God acting as a trinity of power, (*b*) to the dogmatic assertions, or what he terms the "crudities of the uninstructed," and (*c*) a gradual return, via *mystically revealed religion*, to the point of departure. For he states finally that "the Trinity is declared to be, at bottom, an assertion of the divine unity," and that if in the light of the Christian revelation we are led to affirm

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three eternal distinctions in the Godhead, we must still hold fast to the old faith of Israel's prophets and say "these three are one."

The metaphysical or philosophical idea of God as Trinity is not so far removed from the above statement as might be imagined. Philosophically viewed, in order to create, there must be in God's self that which the human mind terms the Will, or Desire to produce, or a similar attribute beyond human description called by some the "Father" aspect, inasmuch as it is causative. In God also, "very God of very God," there must be a certain cohesive power *to contrive* and bring together the creative parts. This second aspect may well be termed Love, *Eros*, Wisdom. In addition to this second aspect of God it is obvious that there is a further power, a creative mental activity, which sends forth and causes to appear that which is produced by the Will and sustained by Wisdom.

Thus is seen again the Trinity as a unified

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triad of power in its aspects of Will, Wisdom, and Activity: the Wisdom, Strength, and Beauty of Freemasonry: the Point, the Line and Surface of the Pythagoreans.

The erudite compiler of the *Dictionary of the Sacred Languages of all Scriptures and Myths*, G. A. Gaskell, under the heading "Trinity, Holy," gives much food for thought. The Trinity, he declares, is "a symbol of the Godhead in three aspects: Father—Absolute, Unconditioned, Potential and Unmanifest Power; 2nd, Son—Conditioned, Actual, Active, Manifest, Love; and Spirit—means of creation and sustentation, WISDOM."

The Rev. A. J. Campbell, sometime famous as an exponent of what was termed the "New Theology," or "Higher Criticism," in his many references to this subject asks: "Does physical science imply the doctrine of the Trinity?" "Yes," he replies, "unquestionably it does . . . when we start thinking about existence as a whole and ourselves in particular, we are compelled to assume the infinite, the finite, and the

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activity of the former within the latter. In other words, we have to postulate God, the Universe, and God's operations within the universe. Look at these three conceptions for a moment and it will be seen that everyone of them implies the rest; they are a Trinity in Unity. The primordial Being must be infinite,¹ for there cannot be a finite without something still beyond it. We know, too, that the universe, to our experience, is finite; we can measure, weigh and analyse it. And yet, if we think of infinite and finite as two entirely distinct and unrelated modes of existence, we find ourselves in an impossible position." (*New Theology*, p. 86).

He further states (*A Faith for To-day*, p. 283) that "the terms Father, Son, and Spirit, are but symbols which stand for three manifestations of God, three constituents of the Divine Nature, three relationships essential to the perfect life of deity."

¹Or be one with the Infinite, for, strictly speaking, a *Being* is not THE INFINITE.

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opposites, the Holy Ghost of the orthodox, the Fohat of the Buddhist, which brings all things together. The Three are One, a Unity manifesting itself *as if it were a Trinity*.

As all manifestation implies this Trinitising process, it may be interesting to offer a more concrete illustration to those interested in Electricity and Magnetism.

In order to make a little clearer this idea of a Unity manifesting as a Trinity, the circular magnet becoming a horse-shoe magnet may perhaps serve as an example.

A circular piece of steel which has been magnetised will not produce any effect when iron filings are brought near to it, that is, it will not show forth any power of attraction. It is certain that this power is in the circular unity, but it is unknown in the sense that it is unmanifest. If, however, the circle is broken so that two parts or poles appear in the unity, then the magnet exercises its attractive power when iron filings are brought near. It is this

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polarisation¹ which really explains the mystery of the trinity in unity. It is manifest in this broken circle or horseshoe magnet. As a circle it is a unit but when manifesting its power it is necessary to have two sides or poles, one of which is called positive and the other negative. Through both pours the same force yet it is broken up, as it were, and appears as opposites. There is thus the positive magnetism, or electricity as the case may be, and the negative magnetism and also that which holds both in solution. Thus we have two opposites emanating from a unity common to both and yet the three are one.

¹By polarisation is here meant a breaking up of an element, so that one part acts upon another to produce a result, such as a spark of electricity, for example, which is a manifestation of electric power. When the two poles of the horseshoe magnet are free, then there is an attractive force coming forth and showing its power or existing, but when a bar of steel is placed across the two poles so as to reform the circle, then the power is checked. So that the unbroken circle is here a symbol of an unconditioned state which *is* before creation, whilst the polarised circle with its two poles is a symbol of what takes place at the period called "in the beginning."

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An ancient homily on Trinity Sunday, quoted by Hargrave Jennings in his famous work, *The Rosicrucians*, has the following quaint order. "At the deth of a manne three bells should be ronge as his knyлле in worship of the Trinitie, and for a woman, *who was the second person of the Trinitie*, two bells should be ronge."

This shows the vagueness which exists regarding the various ideas of the Trinity, especially when made anthropomorphical. It is not, moreover, an isolated statement, for the conception that the original Trinity included a Female Principle is voiced even in Funk and Wagnall's *Jewish Encyclopedia* (article, "Trinity"), where it is stated that the Holy Spirit was considered by the Mandæans as the Mother of the Messiah, and also that the word *Spirit* in

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Hebrew called Rucha, has a feminine ending.

This same article is a reminder of the eternal debates between Hebrews and Christians, as to the meaning of the Trinity which the following extract from Nachmanides, quoted in this *Encyclopædia*, is a good example.

"Fra Paola asked me in GERONA whether I believed in the Trinity. I said to him: "What is the Trinity; do three great human bodies constitute the Divinity?" "No!" "Or are there three ethereal bodies, such as the souls, or are there three Angels?" "No!" "Or is an object composed of three kinds of matter as bodies are composed of the four elements?" "No!" "What, then, is the Trinity?" He said: "Wisdom, Will, and Power." Then I said: "I also acknowledge that God is wise and not foolish, that He has a will unchangeable, and that He is mighty and not weak, but the term Trinity is erroneous. For Wisdom is not accidental in the Creator since He and His Wisdom are one, He and His Will are one, He and

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His Power are one, so that Will, Wisdom and Power are one. Moreover, even were these things accidental in Him, that which is called God would not be three Beings but one Being with these three accidental attributes. . . .”

The interminable argument continues so that Nachmanides suggests that if analogies are to be fixed then God would be Four Gods – *i.e.*, God, His Wisdom, Will and Power. He continues, further, in an exaggerated manner and states that God may even be said to be fivefold, for His life is another aspect.

It seems that neither Fra Pablo nor Nachmanides realised the true meaning behind all the words, and that they were, therefore, splitting straws whilst truth fled from their presence.

It has, however, been shown in the previous chapter how the Universe, or God, in the deepest sense, is a Trinity of LIFE, SUBSTANCE, and the RELATION between them. This is, however, not an exact parallel to the Protestant idea of Father, Son and Holy

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Ghost, but relates rather to the more ancient doctrine of Father, Holy Ghost, Mother *and* Son, the latter being, in this sense, the *result* of the interaction between Life - God - Father and Substance - God - Mother, which result is *the coming forth of God* (His *own* emanation, or Son) in the Universe thus produced. This is what may be termed the Cosmic Christ, the Son, or Logos, a reflection, or emanation of the "Father," the "Word" incarnate, not only in Christ the Man, but equally in that body which is the universe itself.

This does not eliminate the idea that God does actually incarnate in man, and more definitely in the perfected Man Jesus, but it is intended to show that both ideas need much consideration before either can be rejected, and indeed, both may be reconciled.

To sum up, then: There is ONE ILLIMITABLE REALITY, both active and receptive, causative and formative. The ONE, in a manner not to be described, save symbolically, or by analogy, polarises Itself, draws

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Itself, as it were, away from Its own Substance in order to act definitely within it, or upon it. In each of these polarised opposites there is, naturally, the same power, and this it is which, having polarised the One, draws together the dual aspects for purposes of action and interaction. Hence this power is here described as the Relation, that which before creation is a separating power and after creation becomes a synthesising force. The One in its positive aspect *may* be termed Father, and its opposite, the formative and receptive Substance, Mother; whilst the Relation, the Synthesising Power, the Holy Ghost, is the vivifying Breath, the mental energy of God, the Ruach Hakodesh of the Hebrews.

Such, then, is the birth of a universe. It is as if God poured His own life into His emanation – His only begotten Son, who is in the truest sense Himself, the Universe and the Life sustaining it.

These things, as Thomas Vaughan said so long ago, “need not so much our discusse as our reverence” and further are not

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to be understood "geographically, but *ouranographically*" as relating not so much to historical happenings on this little globe, as to cosmic happenings in the heavens.

The conception above outlined leads to the consideration of a fourfold rather than a triune manifestation, Father-Spirit, Mother-Substance, the relation between them, and their emanation, the Son.

It is this Mother-aspect which needs to be considered, this root-substance or Matrix of all things, in which all things are formed, and from which all things come forth. As it is really part of the Absolute, it is, therefore, Perfect and Pure, or, in other words, it is a true "*Virgin*" Substance, untouched and undefiled, or unpolluted, if such words may be used in this connection. It may be conceived as extended everywhere in space, for purposes of creation, and as it is plastic and formative, capable of being moulded into shapes and designs, it is, and has ever been, symbolised by water, as witness the word used in the Book of Genesis in the original Hebrew, the word usually translated "The

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Heavens," in Hebrew Hashamayim, *literally* the "*Uplifted Waters*." If this idea be rightly understood it may well be termed a Plastic Ocean of Cosmic Substance in Space, a *Virgin* sea of unseen, but none the less real, root-of-all-matter.

The same idea is found in the most ancient of Hindu Scriptures, notably in the Laws of Manu, the "Manuva-Dharma Shastra," translated by G. Buhler in the *Sacred Books of the East*, edited by Max Muller.

It is there stated that *Svayambhu*, the Self-existent, or *Brahma*, came forth to produce the Universe, which was then "without form, and void" as the Hebrew Scripture has it. "This (Universe) existed in the shape of darkness,¹ unperceived, destitute" of qualities, "unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. Then the divine, self-existent, indiscernible (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible

¹"And darkness was on the face of the deep."

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(creative) power, dispelling the darkness. . . . He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them. That seed became a Golden Egg in brilliancy equal to the sun; in that egg he himself was born as *Brahma*, the progenitor of the whole world. The waters are called *Narah*, for they are, indeed, the offspring of *Nara*, as they were His first residence. He thence is named *Narayana*" (Laws of Manu, I., 5-10). The reader will note that the same idea of "The Spirit of God moved on the face of the waters" is here conveyed, and the word *Narayana* means literally, "the mover on the waters." All this is curiously similar to the Hebrew version of Creation as shown in the "Book of Genesis." As, however, the Laws of Manu, or the earliest scriptures of the Hindoos, long antedate the Hebrew writing, it is hardly conceivable that the former copied from the latter. Whether in Hindoo or Hebrew thought the idea is the same, viz., that God brooded over, or within, this

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"Virgin Ocean" of plastic substance, or "Mary," to bring forth the worlds with Himself as *Cosmic* Christ in them. He is thus, if the idea be realised *symbolically*, His own Father, Son and Mother, which is nonsense to the "Cowan," the profane, but truth to the discerning, to the philosopher or mystic.

The Laws of Manu, continuing the description of creation, describe how the Divine One polarised the "Golden Egg" of Substance and formed out of the halves the heaven and the earth, mind and matter, "minute particles" and all things (I., 12-20). All this is similar to the story of the "Book of Genesis." Moreover, it suggests that the idea of atoms is a very ancient one, for it is obvious that these "minute particles" are nothing but atoms.

Another ancient Hindoo view of the beginning of things found in the *Khandogya Upanishad* and elsewhere, is that the whole universe is derived from a primordial substance, or *Akasha*. This word has been subject to many curious translations, some

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calling it even "Sky" and others "ether," the latter being used by Max Muller, though he says: "We might translate it by space, both being intended, however, as names of the Highest Brahman." It is perhaps more correct to say that this *akasha* is the Substance of Brahman. The idea is that the "Highest Brahman" (Parabrahman) shows forth as *Akasha* or root-substance on the one hand and as *Purusha* or spirit, the Being, on the other.

The Celtic Cosmogony as described by George Russell (A.E.) in his *Candle of Vision*, is well worthy of comparison with other stories of creation. He says that in the beginning was the Boundless Lir, an infinite and invisible divinity in which were all things past and present and to come. All things were blended in the Great Father and Mother, and heaven and earth were lost, being one in the infinite Lir. "As the mystic night trembles into dawn its leaves and its blossoms and its starry fruit burgeon simultaneously and are shed over the waters of space." This expression

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is common to many ancient cosmogonies. His words are, however, so beautiful that it is well to have a further extract in *extenso*:

"We have first of all Lir, an infinite being, neither spirit nor energy nor substance, but rather the spiritual form of these, in which all the divine powers, raised above themselves, exist in a mystic union or trance. This is the night of the gods from which Mananan first awakes, the most spiritual divinity known to the ancient Gael, being the Gaelic equivalent of that spirit which breathed on the face of the waters. He is the root of existence from which springs the Sacred Hazel, the symbol of life ramifying everywhere: and the forms of this life are conceived first by Mananan, the divine imagination. It throws itself into seven forms or divinities, the branches of the Hazel: and these again break out endlessly into leaves and blossoms and fruit, into myriads of divine beings, the arch-types and ancestral begetters of those spirits who are the Children of Lir. All these are first in the Divine Darkness, and are unrevealed,

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and Mananan is still the unuttered word, and is in that state the Chaldaic oracle of Proclus saith of the Divine Mind: 'It had not yet gone forth, but abode in the Paternal Depth, and in the adytum of god-nourished Silence.' But Mananan, while one in essence with the Paternal Lir, is yet, as the divine imagination, a separate being to whom, thus brooding, Lir seems apart, or covered with a veil, and this aspect of Lir a mirage which begins to cover over true being, is Dana, the Hibernian Mother of the Gods, or Sinan in the antique Dinnshencus, deity first viewed externally, and therefore seeming to partake of the nature of substance, and as the primal form of matter, the Spirit of Nature. Mananan alone of all the Gods exists in the inner side of this spirit, and therefore it is called his mantle, which, flung over man or god, wraps them from the gaze of embodied beings. His mantle, the Faed Fia, has many equivalents in other mythologies. It is the Aether within which Zeus runs invisibly, and the Akasa through which

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Brahm sings his eternal utterance of joy. The mantle of Mananan, the Aether, the Akasa, were all associated with sound as a creative power, for to the mystic imagination of the past, the world was sung into being; and what other thought inspired the apostle who wrote, 'In the beginning was the Word.'

"Out of the Divine Darkness Mananan has arisen, a brooding twilight before dawn, in which the cloud images of the gods are thronging. But there is still in Lir an immense deep of being, an emotional life too vast, too spiritual, too remote to speak of, for the words we use to-day cannot tell its story. It is the love yet unbreathed, and yet not love, but rather a hidden unutterable tenderness, or joy, or the potency of these, which awakens as the image of the divine imagination is reflected in the being of the Mother, and then it rushes forth to embrace it. The Fountain beneath the Hazel is broken. Creation is astir. The many are proceeding from the One. An energy of love or eternal desire has gone

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forth which seeks through a myriad forms of illusion for the infinite being it has left. It is Angus the Young, the eternal joy becoming love, a love changing into desire, and leading on to earthly passion and forgetfulness of its own divinity. The eternal joy becomes love when it has first merged in form, and images of a divine beauty dance before it and lure it afar. This is the first manifested world, the Tiranoge or World of Immortal Youth. The love is changed into desire as it is drawn deeper into Nature, and this desire builds up the Mid-world or World of the Waters. And, lastly, as it lays hold of the earthly symbol of its desire, it becomes on Earth that passion which is spiritual death. In another sense Angus may be described as the passing into activity of a power latent in Lir, working through the divine imagination, impressing its ideations on nature in its spiritual state, and thereby causing its myriad transformations. It is the fountain in which every energy has its birth, from the power which lays the foundations of the world, down

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through love and every form of desire to chemical affinity just as Mananan is the root of all conscious life, from the imperial being of the gods down to the consciousness in the ant or amoeba. So is Dana also the basis of every material form from the imperishable body of the immortals to the transitory body of the gnat. As this divinity emerges from its primordial state of ecstatic tenderness or joy in Lir, its divided rays, incarnate in form, enter upon a threefold life of spiritual love, of desire, and the dark shadow of love; and these three states have for themselves three worlds into which they have transformed the primal nature of Dana: a World of Immortal Youth: a mid-world where everything changes with desire: and which is called from its fluctuations the World of the Waters, and lastly, the Earth-world where matter has assumed that solid form when it appears inanimate or dead. The force of the fountain which whirled Sinan away has been spent and Sinan has met death.

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"Of Dana, the Hibernian Mother of the gods, I have already said she is the first spiritual form of matter, and therefore Beauty. As every being emerges out of her womb clothed with form, she is the mighty Mother, and as mother of all, she is that divine compassion which exists beyond, and is the final arbiter of the justice of the gods. Her heart will be in ours when ours forgive."

Now if it be accepted that there is such a "Virgin" or Primordial Substance, and that it was symbolised as "Water" by the ancients, it is not difficult to understand the idea even in its application to the "Mother of Jesus." She, as is well known, is called Mary (Maria or Mariam) which is not a Hebrew but a Greek word, the Hebrew word nearest to it being Miriam (MRIM). It is written in Greek and Latin as *Mare* and *Maria*, and means, literally, "Sea." Curiously enough, seeing that it is here suggested that this "Virgin *Mare*" is the Ocean of Cosmic Substance in Space, it is to be noted that the Latin *Mare* besides

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meaning "Sea" also means "The vast expanse, *Mare Infernum* or *Mare Supernum*"¹ either the heavenly Mother or the earthly Mother, matrix of worlds or man.²

Such, then, are the "Waters" over the face of which the Spirit of God brooded, as that same spirit, the "Holy Ghost," brooded over Mary.

It is necessary to understand all these ideas if the sacred words, Amen and Aum, are to be fully comprehended. There are thus two Trinities to be considered, one of Father, Mother and Son, and the other of Father, Mother and Holy Ghost, the quaternary being seen only when Father, Mother, Son and Holy Ghost are considered together. All these things are also symbolised by the Hebrew Sacred Word IHVH, the so-called Jehovah.

¹Ainsworth's Latin Dictionary, *Mare*.

²It is well known, as quoted in Jennings' *Rosicrucians*, that the Virgin Mary, the Star of the Sea, or *Stella Maris*, the patroness of sailors, rules and governs the ocean and her colours are the ultramarine of the "Deep." Hence, says this writer, it is the figure Britannia who is shown ruling the sea and not Neptune.

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Indeed, it is fitting to state that Judaism, as regards its inner and more mystical side shown in the different Qabalistic works expresses the idea of both Trinity and quaternary, but these things are not to be understood as they have been by the later monk-taught masses, nor is the dogma fixed by the Council of Nice to be accepted as relating merely to earthly things, but to spiritual and metaphysical verities.

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BEFORE explaining the meaning of the word Amen, there is a further step to be taken. For, unless the basic meaning of the very letters of a word be understood, there can be no sure idea of the meaning of the root itself. This applies more especially to such a word as Amen for, as will be shown, it is used more as a "word of power" than as a grammatical word. The mere translation of this word in its grammatical sense as "that which stands, that which is established, that which is firm," etc., will not convey much to the reader, who knows how sacred it has become in use as a sound of power and affirmation.

It is, however, difficult to express ideas which are apparently new or which have not hitherto been clearly explained. In this instance, when it is sought to explain

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the very meaning of letters themselves, the difficulty is greater because of the conventional thought which stands in the way.

It is, of course, not difficult to understand the meaning of words, generally, but when it is a question of tracing back the original roots, it is more of a problem. Yet even when, after much research, the actual roots are discovered and the original language known, the "authority" eludes the seeker. For – and here is the problem – why should a root of two or three letters, a simple, single syllable, convey the accepted idea, why, in fact, should words mean exactly what they do mean and nothing else?

It is at once easy and yet difficult to answer. Easy, because to the intuition the idea is simple, but difficult because the idea has to be presented to the mind in a logical and definite manner.

Letters, obviously, are symbols, literally "writings" "thrown together," as the word implies, to express an idea, to picture certain sounds. The letter, generally, is named with a name also expressing the

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same idea. In modern languages, however, this has been overlooked with very disastrous results to those who allow the imagination to run riot when tracing the original meaning of words. Thus it is a well-known rule that because a word sounds like another word it is not necessarily from the same root and does by no means convey the same meaning nor show a derivation from the same source.

In modern languages the idea that letters have names which express the meaning of the sounds they represent has seldom been considered save by two or three writers such as the famous Fabre D'Olivet, the great French grammarian, who, during the French Revolution, wrote *La Langue Hebraïque Restituée* and other works; his predecessor, Court De Gebelin, the Rev. E. Davies in his *Celtic Researches*, and the very slight consideration also given to the subject by "A.E." (George Russell), now famous as one of the leaders of the Irish Dominion. Little else is known of the subject except that Plato guardedly hints at the

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idea as regards the names of things and gives a few suggestions as to the meaning of letters.

The modern name of letters such as a eigh (eh), bee, see, etc., convey no meaning. Indeed, if one were asked "what does 'a' mean?" the answer would probably be: "It doesn't mean anything; it is the first letter of the 'alphabet.'" If, again, the query were put: "What is the alphabet?", the reply would be: "Why, the ABC, of course." The ABC, however, is not the alphabet, for this word is only made up from the first two Greek letters Alpha and Beta, which are letters or writings, expressing certain meanings. That which is termed the "alphabet" is the series of "writings," the letters, by which language is expressed as symbols.

The reason why modern names of letters, such as "eigh," "bee," "see," etc., convey no meaning, is because they are mere derived and incomplete names, whereas the Greek and Hebrew letters were named with complete names, these names being

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given according to the power of sound expressed by the letter. Thus in Greek the sound-power symbolised by A or alpha was so named because the letter expressed a sound of dominance, of leading, of power or direction, the word "alpha" meaning leader that which takes precedence, etc. In the Hebrew this same letter was named Aleph, meaning powerful, great, bull, etc., or even a great number, a thousand.

If, therefore, letters are named with names expressing their sounds it is reasonable to ask the purpose of such names and their true meaning, an understanding of which will provide a key to the meaning of the majority of roots in many different languages.

The letters in many languages such as Hebrew, Chinese, etc., were originally, pictures representing certain ideas and sounds. These pictures were used as symbols to express the meaning of the sounds they represented. Thus the picture which has now become the modern A was the symbol of the powerful vowel sound *ahhh*,

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or *a*, the most important of all sounds, and was written or carved as a Bull's head, the symbol of causative power. Moreover, in order to retain the idea even if the picture should be altered, as it has been in the course of ages, the name *Aleph*, meaning also Bull, was given to it so that the *idea* would never be lost, even though the *picture* were altered.

It is not known whether the Greek Alpha, or A, is directly derived from the Hebrew, but it is certain that the same Hebrew idea is conveyed by the name, viz., Alpha, for this word especially expresses the idea of power, leadership, the A sound filling the whole mouth or going forth as a dominating sound. Thus it may well be deduced that A is the sound of power, of active forth-going, the first in letters as it is the first in creation, God's causative, creative Power. In like manner, then, it is the sound and symbol of anything causative, active, dominating, the inner reality of anything or anybody, the true Self, Man in his body or God in His Universe.

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The letter B is likewise the sound-symbol of that which is internally developed, not expressed or sent forth, unless a vowel sound is added to it, as Be, Ba, Bu, etc. It is a sound of internal activity, a development within an enclosed space, the mouth generally. Hence it was well symbolised by the picture of a house, the letter B, in Hebrew, being written or carved as the picture of a house, and actually named *Beth*, which means, literally, "house," that in which there is some kind of internal activity, and from which something or somebody is expected to come forth.

The letter G (the modern C) was named Camel, or *Gimel*, and is the symbol of hollowness, a guttural sound made in the hollow of the throat, the camel being supposed to have a hollow hump. It is, also, as a sound, an expression of that which links and binds, or anything appertaining to bodily organism, things which are linked or joined together, according to the authority of Fabre D'Olivet, and hence the idea of it being called "camel" was perhaps that

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the camel was such a link between town and town across the great deserts.

The letter M was named "waters" which, as the reader will remember, is a symbol of plasticity or extraction, that from which all things come forth, matter, substance. All, however, that remains of the Hebrew word *Mem* is the sound of the letter M, as in English.

U or V, the Hebrew *Vauv*, was also expressive of a link but a link which joins separated or polarised opposites, bringing them into relation by sympathy rather than by actually binding them, as with organisms. The word *Vauv* means literally hook or link, and so it is not difficult to realise the implied meaning.

All other letters were named in this manner, the h being named "window" and other letters "eye," "nail," "tooth," "head," "door," etc.

These, after all, are mere statements, but the reader is invited to sound the different modern letters as was done by George Russell and the writer, and it will be found,

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by meditating on the sounds, that the letters were well named according to the sounds they expressed.

It is not only the Hebrew and Greek letters which were thus named. In other tongues the same method has prevailed, though there are few who have deeply studied this side of language. Davies, however, in his *Celtic Researches*, shows this clearly of even modern letters, in Irish and English. In these pages, however, the idea is shown primarily through the Hebrew, though it may well be traced in the Sanskrit and other and more modern tongues. Lest the reader should think it strange that such ideas are accepted as facts, it is well to collect other evidence, and thus the aforementioned writer may interest.

"As the Hebrews were careful to distinguish this (Aleph) and other letters by names of known and definite import, it may be presumed that they were aware of some adequate reason for such an accurate distinction. The most obvious reason must be that, in the structure of language, the

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power of each letter was perceived to have a force, analogous to the *meaning* of the name assigned to it. We might, therefore, expect that *Aleph* had something of a positive, demonstrative, or intensive quality—that it *tended* and *directed* forwards, or enhanced the meaning of the powers with which it stood connected.”

This is a very important confirmation of the views set down here and may be welcome to those who seek authorities. Davies traces the meaning of the names of letters in modern languages which is very difficult unless the ancient roots of modern words be known.

Isaac Taylor, in his work, *The Alphabet*, traces all alphabets to their originals as regards only the material form, but he says nothing of a helpful nature respecting the primary intention in the minds of the inventors. Most probably, as a scientist, he would not consider such speculation relevant. He agrees that in these pictures of birds, beasts, etc., the letters were named by the names of the creatures, but he does

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not seem to realise the true reason which has already been stated. The original names gradually fell into disuse and, through carelessness probably, only the original syllable of the name remained. This Taylor points out, showing that our modern M is directly derived from the Egyptian hieroglyph, the owl, whose name was Mulak. All that is left of this name, he says, is M. It would be more correct to say that all that is left of the name is the sound expressed by the letter M, viz., Emm or Me. The origin of the letters from the Egyptian, via the Hebrew, has been traced by the present writer in *The Music of Spheres*, Part II. Taylor has not mentioned this Hebrew origin, which would have helped him to prove that the more modern letters are also derived, in most cases, from the Egyptian.

Others, notably the Chinese, had a similar origin, according to Taylor and others, who show that the original characters were pictures of trees, animals, men and women, etc. (p. 21). The Chinese method was,

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however, different to the Hebrew, for the Hebrew letters express certain ideas and are named by names which symbolise these ideas. It may have been the same, originally, with the Chinese, though Taylor shows a different method. Thus he points out that "safe" was originally depicted by the picture of a hand stretching down to help a woman. This is a crude idea, if true, and quite a different method to that of the Hebrews or Egyptians. He states, further, that the Chinese had two methods (p. 30) or forms, of writing. One was by setting down what he calls a phonogram, which is, of course, a character, or measure of a sound, a writing expressing a sound, as in the Hebrew. To this phonogram was added an ideogram, the measure of an idea, in order to explain the meaning of the previous word, as a determinative. This may be traced also in the Egyptian hieroglyphics on the stones, as well as in the Cuneiform wedge-carvings, but is not found in the Hebrew. There is, obviously, a great difference between picture writings,

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or ideographs, and sound writings or phonographs.

It may well be asked if these sounds are universal, and if they are expressed in the names of letters, how is it that there is no universal language. The answer is simple. Though the universal vibration may be one and the same in its essence in the ether of space, yet it has to be transmitted through organs. Now all men are more or less perfect organically, but the development and refinement of the organs is very different in every case, likewise the development of the mind which first receives the vibration before it is translated into speech. Each mind is different, and each country has its special setting, as it were, which affects the vibration which causes speech and thus makes it typical of its surroundings. If, then, the vibration passes through an imperfectly developed mind and is transmitted through a still less perfectly evolved organism, then, obviously, according to the mind and organism, so will be the result in the spoken word. This gives

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rise to different languages and dialects. Yet, although languages are many and varied, the root-sounds behind them are apparent in them all.

Isaac Taylor notes with surprise in *The Alphabet* (p. 167) that the Hebrew letters, or rather the names of these letters, all begin with the very letters themselves. Thus the first letter, Aleph, begins with A, the next, Beth, begins with B, etc. He did not, evidently, realise how and why these letters were named. It is necessary to add a few words more of explanation. It has been already mentioned that there is a certain power in nature which is symbolised by the letter Aleph. There is a further idea which has to be translated into human speech which may be well symbolised by the letter B and its name Beth, literally "house." This is the idea of innerness, to coin a word, or internal development, that which goes on within something as if preparing to come forth. The sound of B even in modern tongues well expresses a sound of internal development, a sound made

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within the lips, within the mouth, with just a suspicion of gently coming forth. It is a sound more internal than the sound expressed in the letter P which is ejected as a bolt and not retained whilst the former is more held back. The K sound is even more deeply held and is seen as a sound of inward assimilation, a centralising force.

It is not, then, so strange that the names of letters should commence with the very letters themselves. The word Beth, meaning house, is used to name the symbol or character B which originally was drawn as a house and was named by the word which expressed this idea. Naturally the symbol B, when named, if it is the symbol of a house, would have the same name, and therefore the name would start with the very letter itself. This letter is the sign of interior activity, something enclosed and active, etc. It is, in fact, used as a preposition meaning literally "in." Therefore everything which expresses this idea will have this character to represent it, and thus, naturally, the word house (Beth) will begin

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with the letter called Beth, for both represent that which is heard in the sound B or Bè.

Certain sounds, then, made naturally and spontaneously by man are expressed by letters and their names. As Davies puts it, "*Certain actions will be found, of course, to generate spontaneously their corresponding articulations.*" He explains that when we push heavy bodies before us, make our way or thrust ourselves forward, we naturally collect the air into the lungs as an internal support, and we unconsciously endeavour to derive all possible aid from its elasticity by giving it the full range of the mouth. The cheeks are inflated and the lips pressed together with intense compression of breath adapted with force, to express the articulation of P. And, as often as breath escapes, during the violence of exertion, it will burst forth with no articulation but this.

The Hebrew letter P is called Pye, or Pei, and means, literally, *Mouth*. This is interesting in view of Davies' idea, which is obviously true and correct. Even in

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modern language the letter P gives a picture of I (the Ego, or Individual) *going forth*, projecting itself as P, and thus becoming a symbol of the Ego, the I acting as Parent, Pater, or Father. It is often found in original languages that the first letter of the root is, as it were, the governing letter, and shows the main idea of the word. The reader will notice, of course, that this letter P, symbol of effort going forth, or giving forth, of Paternity, etc., is at the head of many words expressing these ideas, such as Pater, Parent, Produce (to lead *forward*) Protrude, Push, Plump. In many languages the P, pronounced hard, or soft (as F, or Ph), is the governing letter of various words all expressing the idea of going forth, springing forth, projecting, etc.¹

Davies gives many other explanations of the origin of the sounds which are expressed by letters and proves that articulate sounds of a human being are not, as some have thought, mere imitations of that which is heard. "There are

¹Sanskrit, Pra=forth, e.g., Pra-na, forth-breathing.

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sounds naturally descriptive. They are produced unconsciously by the various impressions that are felt, and are calculated for communicating the same impressions to those who hear them. As they undoubtedly entered into the root of the *first language*, they retain their places, more or less, in the various dialects which have branched from this original stem" (p. 368).

"I have no doubt," says 'A.E.,' that in a remoter antiquity the roots of language were regarded as sacred, and when chanted every letter was supposed to stir into motion or evoke some subtle force in the body. Tone and word combined, we know, will thrill the nervous system, and this is especially so with lovers of music and persons whose virgin sensitiveness of feeling has never been blunted by excess. A word chanted or sung will start the wild fires leaping in the body, like hounds which hear their master calling them by name, and to those whose aspiration heavenward has purified their being there comes at last a moment when, at the calling of the

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Ineffable Name, the Holy Breath rises as a flame and the shadow man goes forth to become one with the ancestral self.

"What is obvious in that ancient (Hindu) literature," he continues, "is the belief in a complete circle of correspondences between every root sound in the human voice and elements, forms and colours, and that the alphabet was sacred in character. Intuitions which modern psychologists regard as evidence of decadence are found present in the literature of antiquity. The attributions sometimes are the same as mine; sometimes they differ, but they suggest the same theory of a harmony of microcosm with macrocosm, and it is carried out so that every centre in the body is named by the name of a divine power. It is only by a spiritual science we can recover identity, renew and make conscious these affinities" (*Candle of Vision*, p. 133).

Says Agrippa, guardedly, in his *Philosophy of Natural Magic* (Chap. LXXIV): "Now if there be any language whose words have a natural signification, it is

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manifest that this is the Hebrew, the order of which he that shall profoundly and radically observe and shall know to resolve proportionably the letters thereof, shall have a rule exactly to find any idiom. There are, therefore, two-and-twenty letters *which are the foundation of the worlds and of creatures that are in it and are named in it*, and every saying and every creature are of them, and by their revolutions receive their name, being and virtue."

An illustration of this idea may be given. When blended, certain vibrations make, as it were, the picture of an idea in the "mind's eye," or better, in the atmosphere. This picture is visualised by the Seer who is helping to form letters to represent sounds and he names the vibratory picture according to its effect on the mind. This name is then used to describe the object or idea which it truly represents. Thus the Hebrew word for pig, *chozzar*, represents certain powers of nature blended in the individual animal. The word used to describe the animal follows the same principle

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that is to say, the letters of the word represent these powers.

There is, for instance, in Nature, a power of *effort*, the elementary "rooting" desire which keeps even the lowest being alive and existent, a power which, as it were, determines to get what can be gotten by the lowest type of elementary effort. This is expressed by a sound which represents such an idea and symbolised by a letter which represents in turn the sound itself, the letter *ch*, pronounced in Hebrew as the *ch* sound in the Scotch word *loch*, a guttural, the same as the Greek *X* or Spanish *X*, the pronunciation of which is a guttural *ch* as in the famous work, *Don Quixote*. This guttural, then, is used to express the low elementary nature of anything and the proof that it really does represent such effort can only be gained absolutely by sounding the word which names the letter, viz., *chess* or *cheth*, as a guttural sound, until the idea dawns upon the person who thus pronounces it. It is thus he "visualises" the idea behind the letter.

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Another power in nature is symbolised by the letter z, called, in Hebrew, zawyin, or zahyin, which is written as a twisted nail, or implement, and called by the name "zawyin," which means "nail" or weapon. The sound of this letter, for those who care to experiment by repeatedly pronouncing it and considering the effect on the mind, is representative of a twisting rooting force. The Hebrew letter R, called by the name Reisch, which means "head" or seat of intelligence, is thus the symbol of mind, but the sound of the letter represents also determined and directed motion or activity, the energy which is mind.

If, now, these three letters are joined together, they form the word *chozzar*, thus representing a low elementary effort (ch), rooting and twisting and delving (z), crushing out or governing mind (R) or preventing the full development of mind. The letters which rule a word are generally those which commence the root and hence the letter which represents minds is last in this

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word *chozzar*, which means literally "pig". The reader will notice that these three letters are, therefore, admirably and aptly chosen and well define the nature of the pig.

Another illustration of the wonderful manner in which roots are built up is seen in the word ChD which, in Hebrew, means "one" or "apex," sometimes written as AChD, making the meaning more forceful by the addition of the symbol of power, A. The reader knows already that the letter Ch is the symbol of effort. This being added to the symbol of division D, called, in Hebrew, daleth, forms the word ChD, the result of the combination of the letters representing two sounds, those of effort and division. In this word the symbol of effort is governor of division, effort holding back division. Hence the word "one" is used to translate this word and the idea of "one" is obviously division checked, division held back by effort. Such, then, is the idea of unity as seen in this root.

Now if these letters be reversed so that

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effort is conquered or governed by division, if, that is, the D precedes the Ch, the word DCh arises, pronounced dag or tag as in the German. This word DCh means, according to the orthodox lexicons, to go forth. Hence, on the authority of reason, it is to be said that the German *tag* and the English *day* are both derived from this root, which means "to go forth," for the day is the going forth of the sun, or was so considered in ancient times. It is curious to see how the position of the letters affects the meaning for when the word is written ChD then it represents effort holding back division, but when it is written DCh, then it is division governing effort, and so the idea of "day" arises, that power which holds back opposites, being now dominated by the idea of division.¹

¹A full description of each letter will be given in a later work.

THE SACRED WORD OF
EAST AND WEST

THE SACRED WORD OF EAST AND WEST

THE reader, being now acquainted with the idea that root-sounds and their meanings are expressed in the Hebrew and other letters, may now be interested in the study of the word Amen considered in this manner.

This well-known *Amen* or *Amn* (pronounced as *O-mein* by Hebrews) the supposedly Latin word, is, of course, as every student must know, a Hebrew word. Used in modern times it is, presumably, a sound of acquiescence, of *completion*, of "let it be so," "so mote it be," etc. Though it is accepted by all in this way, yet the reason has never been given, and the word itself remains a mystery. It is, however, a word which has survived the ruins of the greatest empires, philosophies and religions the world has ever seen. Its antiquity is

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beyond question, and its age probably as great as that of the Aryan race itself. Hence its origin is not Hebrew but Sanskrit.

The sound of the word, as used even now in India and elsewhere, is *Om*, or as written, A-U-M, the M sometimes remaining a "closed" sound, and sometimes a forth-going sound as *Mé*. This sacred word has been used since time immemorial by Hindu and Buddhist alike in a similar way to that of modern times, as a sound of affirmation and completion.

Why, however, should this word represent completion, acquiescence, etc.? The answer is found in an examination of the letters composing the word, as will be shown. It is not a word in the strict sense of the term, inasmuch as it does not enter into combination with other words and has practically no grammatical purpose whatever. It is what is called a Mantra — i.e., a word of power, its blended sounds having certain stimulating effects on a person or congregation according to the

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manner in which it is pronounced, and the knowledge of its power held by the priest or other officiant. Moreover, the *intention* in the mind of the priest as to the required effect has also a very great influence when this word is properly pronounced. It is supposed to bring those who chant it together into closer touch with each other and with That which it represents – the ALL, GOD. It is intended to bring about an at-one-ment in a congregation or a realisation by man of his essential nature as one with the Illimitable All. Such is the meaning, or rather, a small part of the meaning, of this famous word and its power of sound which can change the hearts and minds of men. The reader, however, may not be satisfied with this mystical side of the matter real though it may be, true though it certainly is. Other explanations will follow and may be found more interesting.

In the *Khandogya Upanishad*, one of the sacred scriptures of the Hindoos, the syllable Om or Aum is considered from many points of view, mystical to the unsym-

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pathetic reader, but conveying a deep meaning to the student of the Ancient Wisdom.

This word Aum was, and is, usually pronounced at the beginning of each scripture or sacred hymn, and often also at the end of the different writings and exhortations. It is sometimes called the "Pranava," from "prana," meaning to breathe, or breath, and the "Science of Breath" is still taught to the Brahman, who is shown how to pronounce this famous word by three distinct breathings, or, inbreathing, holding the breath, and outbreathing. In this way it is supposed that the devotee eventually becomes one with all things, becomes one with THAT on which he meditates, for the Aum not only represents God but, by meditational chanting and good works, actually leads to God.

In the first verse of this *Upanishad* it is stated: "Let a man meditate on the syllable (the imperishable) OM," which is the Essence of all essences, the syllable of affirmation or acquiescence.

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The translation of this scripture by the well-known Professor Max Muller is a very fine example, but, as he seemed to lack the deeper real knowledge of the East though a very deep and erudite student of *languages*, he suggested that to meditate on a syllable is perplexing. Yet he is apparently only pretending not to understand, for he explains the matter perfectly clearly, as the following passage (*The Sacred Books of the East*, Vol. I., xxiii. and xxiv.) will show.

“What can be more perplexing,” he says, “than the beginning of the *Khandogya Upanishad*? ‘Let a man meditate,’ we read, or, as others translate it, ‘Let a man worship the syllable Om.’ It may seem impossible at first sight to elicit any definite meaning from these words and from much that follows after. It would be a mistake, nevertheless, to consider that we have here *vox et praeterea nihil*. Meditation on the syllable Om consisted in a long-continued repetition of that syllable with a view of drawing the thoughts away from all other subjects and thus concentrating them on some higher

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object of which that syllable was made to be the symbol. This concentration of thought, *ekagrata*, or one-pointedness, as the Hindus called it, is something to us almost unknown. Our minds are like kaleidoscopes of thought in constant motion; and to shut our mental eyes to everything else while dwelling on one thought only, has become to most of us almost as impossible as to apprehend one musical note without harmonies. With the life we lead now, with telegrams, letters, newspapers, reviews, pamphlets and books ever breaking in upon us, it has become impossible, or almost impossible, even to arrive at that intensity of thought which the Hindus meant by *ekagrata*, and the attainment of which was to them the indispensable condition of all philosophical and religious speculation. The loss may not altogether be on our side, yet a loss it is, and if we see the Hindus, even in their comparatively monotonous life, adopting all kinds of contrivances in order to assist them in drawing away their thoughts from all

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disturbing impressions and to fix them on one subject only, we must not be satisfied in smiling at their simplicity, but try to appreciate the object they had in view."

This is certainly a very pessimistic outlook, especially on the part of such a scholar as Max Muller. Though these lines were written as far back as 1879, yet they may well apply to the present time

Though these statements may be true as regards the man in the street, yet the attainment of a certain amount of definiteness of thought is clearly possible for the real student of life. The idea of one-pointedness is certainly known now to many, even in the western world of to-day, and though it may be used merely for material ends, yet, nevertheless, it is a power to be gained by the soul during its sojourn in the bodily frame.

When Max Muller compares our way of living with what he wrongly terms "the comparatively monotonous life" of the Hindus, who, he says, adopt all kinds of contrivances in order to assist them in

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drawing away their thoughts from all disturbing impressions, he is really making a false comparison, a generalisation which leads to looseness of thought. In one sense it is difficult in the life of the West, yet man may still develop within it a definiteness and one-pointedness of thought more thoroughly perhaps than in the forest or *dolce-far-niente* existence of the monastery or "simple life."

Not only can this be done, but it has been done, and continues to be done, by many in the Western World, the many books on thought-power, *Yoga*, and the general meditational literature, being sufficient proof in themselves. Since 1875, or thereabouts, a new world has been born and a new age is already in being, despite the darkness and the difficulty, despite the turmoil as nations, castes, creeds and colours settle their differences. "Patience and patience, we shall win at last." There is no room for pessimism in the hearts and minds of those who see a plan behind all things, a Plan moving

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to a destined and perfect consummation in spite of those who use their puny attempts to keep back the great tide of God's evolutionary ocean.

To return, however, to the description of the word *Om* as given in the translation of the *Upanishads* by Max Muller.

"When," he says, "by means of repeating the syllable *Om*, which originally seems to have meant 'that' or 'yes,' they had arrived at a certain degree of mental tranquillity, the question arose what was meant by this *Om*, and to this question the most various answers were given, according as the mind was to be led up to higher and higher objects. Thus, in one passage we are told at first that *Om* is the beginning of the *Veda*, or, as we have to deal with the an *Upanishad* of the *Sama-veda*, the beginning of the *Sama-veda*, so that he who meditates on *Om* may be supposed to be meditating on the whole of the *Sama-veda*. But that is not enough. *Om* is said to be the essence of the *Sama-veda* which, being almost entirely taken from the *Rig-veda*, may itself be

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called the essence of the *Rig-veda*. And more than that. The *Rig-veda* stands for all speech, the *Sama-veda* for all breath or life, so that *Om* may be conceived again as the symbol of all speech and all life . . . Sacred works, performed according to the rules of the *Vedas*, are of no avail in the end, but meditation on *Om* alone, or that knowledge of what is meant by *Om* alone, can procure true salvation or true immortality. Thus the pupil is led on step by step of what is the higher object of the *Upanishads*, viz., the recognition of the self in man as identical with the Higher Self or *Brahman*."

It is not well to overlook a very beautiful paragraph by this writer in considering the sacred writings of other nations. "We cannot separate ourselves," he says, "from those who believed in these sacred books. There is no specific difference between ourselves and the Brahmans, the Buddhists, the Zoroastrians, or the Taoze. Some of our powers of perceiving, or reasoning, and of believing may be more highly developed, but we cannot claim the possession of any

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verifying power or of any power of belief which they did not possess as well. Shall we say, then, that they were forsaken of God, while we are His chosen people? God forbid! There is much, no doubt, in their sacred books which we should tolerate no longer, though we must not forget that there are portions in our own sacred books, too, which many of us would wish to be absent, which, from the earliest ages of Christianity, have been regretted by theologians of undoubted piety, and which often prove a stumbling-block to those who have been won over by our missionaries to the simple faith of Christ. But that is not the question. The question is whether there is or whether there is not, hidden in every one of the sacred books, something that could lift up the human heart from this earth to a higher world, something that could make him shrink from evil and incline to good, something to sustain him in the short journey through life, with its bright moments of happiness, and its long hours of terrible distress."

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It is not, however, intended to quote in these pages all that has been written on the word Aum, nor to go deeper into this aspect of the question. It is the meaning of the word itself, as seen in its letters, which will now be considered.

There are many ways of explaining the meaning according to the letters, for each letter has a *fundamental* meaning, but also grades of meaning according to its *use* in a word and also to its *application*, whether to earthly or cosmic things, whether to things human or to things divine. Thus the letter A of the AUM represents the Reality behind anything or any being. It represents the Inner Self of man or the Reality behind the universe, God as Causative, Essential and Potential Power, that which some call Spirit. M, on the other hand, represents the opposite, the formative side of things, Matter, or rather its root-cause, which is Substance, that which "stands under" matter, as the word itself implies.

Whereas, then, A represents God as God's

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SELF, active and potential, M represents God as God's Substance, the "image" or "shadow" of God. In other words, and in a lower sense, these two letters represent the fundamentals of the Universe, the two opposite sides of all manifested things, the active and the receptive (or passive), spirit and matter, life and form, and even in the lowest terrestrial sense, male and female, father and mother.¹ These two opposites, especially when regarded as God, are only opposites when manifested in the Universe, though they are actually one in essence. God is as much "spirit" as "matter", for all is God. For "creation," however, there is required a polarisation, an apparent dividing of a one-ness into a duality in order that appearances may ensue. Hence, it may be suggested, that although God is ALL and Unity, yet in order to "create" and make worlds and bodies appear, God, in some way unknown to man, draws Himself, as it were, apart from Himself, and acts as if He

¹In Hebrew AB α and AM α , englished as Pa and Ma, the B changing into P.

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were a duality, God as God's SELF (Spirit) and God as God's Substance (matter) the two being ONE in reality, but appearing as a duality for purposes of manifestation. This explanation, however, has been given here, and will have its place in a later work in greater detail.

It is seen, then, that the A and the M represent opposites in the Universe, those opposites which include everything manifested and created, for all things can be summed up under these two heads. These letters form the sacred word AUM and are *joined* by the letter U, the symbol of that which links even whilst separating, that which in the Hebrew changes a thing from one state to another, as D'Olivet points out, which brings non-being into being, or, it might be called, a centre of solution in which duality blends to unity.

Now if a one-ness is polarised, broken up into a duality, and one side works with and through the other, as is the case with Spirit, and Matter (or God working in and through that Substance which He has produced

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from out of His own Nature), it follows that there will be a relation between the opposites thus produced, else they would never come together. Though they are polarised and separated, yet, as they are really parts of one another, they, as it were, yearn for each other, the power which is in them both drawing them together. Polarisation thus becomes affinity. The power which separates, that which is in the complete one-ness, is the same power which draws together the opposites it has produced, for in both there is the same Reality, both are parts of the One, actually the ONE itself, though apparently separated. This is the idea of polarisation, a breaking up of a one-ness into a duality and a bringing together by affinity of the polarised parts, even though the parts retain their independence. Thus polarisation becomes "affinitisation" and a Trinity is seen in every manifested thing, the Causative working in the Formative, and that Power which is in both drawing them together and making possible the relation

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between them. Whether this Power be called the "Holy Ghost" or the polarising, synthesising, sympathy of Nature and God, makes little real difference to the actualities themselves.

It is, then, this letter U which is used to express the relation between the opposites, the "Holy Ghost" in the deepest metaphysical sense, as the opposites may also be termed, "Father" and "Mother." These terms, however, need not be personified. The U, in Hebrew, means literally "link" or "hook" and is the sound-symbol which represents that which separates, as V, and also that which attracts and links up the separated parts, as U,¹ that which breaks up a one-ness and makes of it a duality only to unite the separated parts as a trinity, a separating polarising and yet affinatising Power, the *Fohat* of the Buddhist.

This Power, called *Fohat*, may be thought of as the Beam of the Scales of Life, the

¹The sound of the V is a separating sound whilst that of the U or Oo is a linking sound. The Hebrew letter is used in both ways.

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central point which unites the Opposites and forms the balance. *Fohat* personified, is the Polariser, separating all things into Positive and Negative, as in Electricity and other powers in Nature, which but for the action of the Fohatic impulse, would ever remain unmanifested and therefore of no use to mankind. *Fohat* may be considered as the One Guiding Force of the Universe which, acting under the direction of God's "Mind," cannot be ostracised from any description, or idea, of manifestation or "creation," where "pairs of opposites" are concerned. For, without the Fohatic impulse, all things would remain as ONE and never become differentiated. *Fohat* is immanent in every atom as the binding force which holds the atom together, but for which there would be no possibility of atoms existing and hence no worlds in space. *Fohat* is the link between all opposites, between life and form or spirit and matter, which, but for this mighty Power would remain in solution as ONE UNDIFFERENTIATED INCOMPREHENSIBLE

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UNKNOWN called THAT in the deeper metaphysics of the East. He is the link which joins and yet at the same time the point which separates in order to give individuality to persons or things. Yet He divides only that He may bring together the separated individuals, the Polariser who separates only that He may establish a relation between the polarised parts; in fact, *Fohat* is this Relation itself. He is more than affinity, He is both affinity and repulsion, separation and attraction, the cause of the love that attracts the man and the maid and which holds the whole Universe together.

Having thus considered all these ideas, the reader will realise that the word AUM simply represents the ALL, the ABSOLUTE, THAT which includes and embraces everything within itself, the ONE ILLIMITABLE REALITY, the one-syllabled OM. This, however, whilst manifestation is the law, whilst worlds and beings exist, shows itself forth not as a one-ness, but as if it were many, as the opposites called spirit and

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matter, life and form, God – Father and God – Mother, etc. The word A-U-M, then, is a symbol of the manifested universe and all its content, the A representing God as spirit or Life subsistent, and the M being a symbol of God as form, or substance, life existent. The U is the link which, having made them twain, yet links and binds them as a manifested unity.

If, however, the sounds of AUM are blended as OM and no longer separated as A-U-M, they then become a sound-symbol of the ALL as it is, whether a Universe exists or not, the ONE which ever *is*, the truly Partless and really Indivisible, the unmanifest as well as the manifest, THAT which it is the purpose of life to realise. The regular sounding of this word is, therefore, supposed to help towards this realisation, and actually does do so as has already been stated. In another sense the A-U-M represents the Absolute (A) or the non-being brought into being (U) and appearing or existing (M).

This is the origin of the sacred word of

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the East. It represents the whole Universe, all that is, was and ever will be. By the use of the word there gradually grows up in the mind of man a realisation of a consciousness beyond that of the ordinary man, a consciousness which is termed "cosmic," a Christ-consciousness, in fact. Such is the meaning of this word AUM, or OM, as understood from a reflective study of its letters, or phonograms, and their universal sound-meaning.

In ancient symbolism, however, several symbols or letters, have been placed together as if to form a grammatical word, *to appear as a word*, which word has never been translated and in some cases the pronunciation is said to have been lost. Such is the word AUM, which has no meaning used grammatically, though its symbols or letters when separately considered, express more than mere words can express.

This word, passing through Egypt, or having been evolved there independently, was, however, little changed in its meaning, though slightly different in spelling. The

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Hindu word is AUM, but the Egyptian word is spelt A-M-N and is the name of the Egyptian God, Amen, the "hidden" God, as He was termed. It is from this word that the Hebrew word Amen, pronounced Omein, is directly taken, and it has been borrowed by the Latin and other Churches, and is still everywhere in use.

Probably the most important of all the gods of ancient Egypt were Amen and the Sun-God Ra, after whom many of the Pharaohs were named. Amen was from the most ancient times the greatest of all the Gods, but in later and degenerate times, when knowledge faded and the great civilisation which existed drew to its close to give way to other and different civilisations developing in different lands, Amen was relegated to the position of a mere personal God. In ancient times, if the voice of intuition be correct, the sound of that mighty Name was all-potent, filling the etheric spaces with power and linking up the smaller self of man with the great Self of Nature and God, helping towards a

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realisation in man of the immanence of Amen the all-pervading, whose life was everywhere and in everything, and in whom man lived and moved and had his being. He was, to the people, the "hidden God," as the name implies, but to the philosophical among the priests, Amen was the root and cause of all things, even all things Himself, the Reason of all, the *Noumenon* behind all phenomena. He was the "hidden God" whose symbol was the Sun; and its Ruler, called Ra, served to make known this "hidden Father whom no man hath seen at any time," as the Christian teaching puts it. Jesus, it must be remembered, sojourned in Egypt, and no doubt was, like his predecessor Moses, learned in the lore of the Egyptians, which he was able to clarify by means of His wondrous attainments.

Sometimes Ra was worshipped and at others Amen was worshipped, and occasionally the two were joined as Amen-Ra and known as one. For Ra represents the appearance, or manifestation, of God in

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space, the Cosmic Christ, the Logos, who makes known the "hidden Father." It is not the actual Sun itself that is worshipped, but the Great Individual Life which rules it, and with it the whole System, God manifest, or the "reason" of God, the "Logos" shining forth and making God known in God's works.

What has been said here with reference to the God Amen is in no way a mere arbitrary statement, and it is well confirmed by the great authority of Wallace Budge, the well-known Egyptologist, who says: "Of the attributes ascribed to Amen in the ancient empire nothing is known, if we accept the meaning "hidden" which is usually given to his name. We must conclude that he was the personification which was associated with the primeval gods in the creation of the world. The word or root, Amen, certainly means "what is hidden," "what is not seen," "what cannot be seen," and the like, and this fact is proved by scores of examples which may be collected from texts of all periods. In

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hymns to Amen we often read that he is "hidden to His children," and "hidden to gods and men," and it has been stated that these expressions only refer to the "hiding," *i.e.*, the setting of the sun each evening, and that they are only to be understood in a physical sense and to mean nothing more than the disappearance of the God Amen from the sight of men at the close of day."

This, obviously, can refer only to Ra, the Sun-god, and not to the abstract reality behind all phenomena who is ever *in abscondito*. Budge goes on to give a true and most beautiful explanation of the epithet "hidden."

"Now, not only is the God Himself said to be hidden and His form or similitude is said to be unknown. These statements show that 'hidden,' when applied to Amen, the great God, *has reference to something more than the Sun . . .* that it indicates the God who cannot be seen with mortal eyes and is invisible as well as inscrutable, to gods as well as to men. In the times approaching the Ptolemaic period, the

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name Amen appears to be connected with the root 'men,' 'to abide, to be permanent'¹ and one of the attributes which were applied to Him was that of Eternal " (*The Gods of the Egyptians*, Budge, VI. 2, Part 12.)

Amen, moreover, is shown to be immanent in all things. He is depicted sometimes with the head of a man and at others with that of a frog, whilst His divine power, or female counterpart, has a snake's head. He is also shown as a snake, a goose, a hawk, an ape, a ram, and a lion, whilst his consort is seen as a cat. Sometimes He holds, as a man, the symbol of Life, the ankh circle and cross, whilst at others he holds the war-knife, symbol of His destroying power. All these things obviously tend to show that the Life or Power of Amen is in all things. He is indeed the "King of the gods," as he was known in ancient Egypt. The priests declared, according to Budge (*ibid*), that not only was He King of the gods of Egypt,

¹Hence, *via* the Latin *Maneo* to abide or remain in, the Christian idea of the Divine *Immanence*, an Egyptian teaching.

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but that there was no other god like unto Him, that He was the greatest of all gods. This is perhaps one of the brightest jewels of which the Hebrews spoiled the Egyptians.

They incorporated the idea into their religion, which then was in process of being moulded into proper form, and hence it has been handed down to Christianity. It is none the less true though it was taken from the Egyptians, for Amen, as will be shown, represents God as ALL in ALL, the Absolute, Illimitable, All-inclusive Reality, the "One without a second," the same term used by the Egyptians, Hindus, Hebrews and Christians.

To return, however, to the question of the meaning of the root of the word Amen. It is not difficult to decide the question or even to decipher the meaning of the very letters of the name Amen. Whichever method be adopted it will not be difficult to show that the meaning "hidden" given by Budge does not convey the deepest meaning to be found in this word. That Amen is, in a sense, the "hidden God" is

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beyond dispute, but that either the words Men or Amen actually mean "hidden" is not literally correct. Amen is called the "hidden," but the root of the word, if indeed "men" is the root, does not itself mean "hidden."

In this root, MEN, is seen the letter M, symbol of plasticity, the Substance from which all things are made or extracted, the letter M prefixed to a word in Hebrew actually meaning "out of" or "from." This letter, symbol of extraction, being added to N, the symbol of coming forth or actual BIRTH (the French *née*) and having centred between them the symbol of Life and being, the E or H, helps towards an understanding of the meaning of the word. It refers to God's Life (E) streaming forth everywhere (N) from out of (M) God's Substantive Reality. It is God's Self Immanent in all things sustaining all things, and therefore the epithet "hidden" may well be applied to this idea of God. The Christian teaching of the Divine Immanence is, of course, the same;

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the Hindu religion also centralising around this great idea. *Men* therefore does signify to abide, or to dwell, to be immanent, this latter word being derived from the very same root, via the Latin *Maneo*, to remain, to dwell, to abide, etc. This doctrine of the Divine Immanence, far from being Pantheistic in any non-religious sense, is according to Hodge, in his *Pop. Theology Themes*, Lec. 1, p. 29, "the very essence of all religion."

So much, then, for the meaning of the root MEN. If the word AMN itself be examined letter by letter the meaning will be varied but little. It still relates to the One Illimitable All, but shows in its letters all that the One really is potentially. The word is written AMN, a feather or wand of power representing A, growing reeds the M, and the water line N. The Hebrew names and meanings attached to the letters are different and yet convey the same ideas. Whether the A is seen as Aleph, Bull, or Potential Power, or as a Feather or Eagle (as sometimes written in Egyptian),

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the same idea of Essential and Potential Power is there as has already been explained with regard to the Eagle.¹ The feather (or reed) is also a symbol of this hidden power, insubstantial, and light as a feather, but none the less real and potent. M, whether viewed as a Hebrew or Egyptian symbol, is the sign of extraction or passivity that out of which all things come forth. The N, whether as the Hebrew "fish" or Egyptian stream of water, is obviously a symbol of a prolific production, that which is born or comes forth from a source, the M referring to the Source and the N to the stream, the M, the Mother, and the N, the Son. Thus AMN represents Causative and Potential Power (A) linked to Formative and Plastic Substance (M), and these two are the Progenitors of the emanation (N) which is called the Universe, that which comes forth after the interaction between Spirit (A) and Substance (M). A thus may be termed metaphysically, Father, M, Mother, and N Son; or the SELF, the

¹See the writer's "Music of the Spheres."

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Shadow or *Not-Self*, and the *Result*; Spirit, Matter, and the Manifested Universe.

Hence, again, it is seen that Amen represents all that is, was, and will be, the Grand Totality of all things which, summed up in one word, is God, the Absolute.

Now the M is sometimes written in Egyptian as an Owl, the bird of wisdom, who is active in the darkness. In this sense AMN shows forth the Three Powers which cannot be omitted from any description of a created or emanated Universe. These three are the Will or Power symbolised by A, the Wisdom represented by M, and the Activity symbolised by the N, the sound of going forth, being born (Ne), etc. To create implies, obviously, a Will (A) (or desire) to create, and needs also a Wisdom, (Love), (M) or affinitising power, to contrive, arrange and hold together, and an energising force to cause to appear, or come forth (N), that which is to be created; and these three Powers are One in God.

It is doubtless correct that these Three represent Father, Mother and Son in a

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symbolical sense, but it does not follow that Amen represents merely the three *human ideas* of Parentage, Birth and Produced Being, but three *cosmic* aspects of God. God is not to be considered as a great Man nor a great Mother, nor even as His own Son. Yet, metaphysically and philosophically, the idea, as symbol, is true. For A represents that which is Causative, which goes forth, the first of all things, the beginning of all things. M represents that which is formative, co-eternal, and equal with Causation, that which is plastic and receptive. These two, as God, are One, and it is only for purposes of explanation and description that they are spoken of as opposite "qualities" of God, God and God's "shadow," God and God's substance. Now the effect of God (A) working in God's Substance (M) is obviously the *production* (N) of the Universe, the result, or Son, of the interaction. So, therefore, AMN represents the All, God Unmanifest, God Manifest, and the Existing Universe of form, or Father, Mother and Son.

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It is interesting to note that, with the Hebrews, the Amen is used as a sound of affirmation and establishment, though the true reason has not heretofore been given. All that has been set down in these pages should tend to show the real reason for the use of the word in this manner.¹ Not only is it used as an ending to a sentence or a prayer, but it is sometimes used as a prefix before the Prayer of Unity (The Shemang) and sounded before every portion of scripture. Moreover, it is curious to note that when invoking God in that same famous prayer, the letters of the word AMN are seen in the initials of the first three words *Al Maloch Namon* (Oh, God, the Faithful King), apparently suggesting that God is All and in All.

It is also well known that Hebrew letters are used as numerals, and much wisdom is to be obtained by finding the numerical value of the letters of a word. Thus AMN equals 91 for A=1, M=40, and N=50, and 91 is the numerical value of Jehovah-

¹ See Appendix.

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Adni (YHYH - ADNI). Y=10, H=5, V=6, H=5 (26), A=1, D=4, N=50, I=10 (65), Jehovah representing the Immanent and All-Inclusive Absolute God, whilst Adni is the Manifested Logos.

Thus it is obvious that to pronounce this name either in Sanskrit, Egyptian, Latin or Hebrew, is to attempt to reach the idea which lies behind the name, the idea of the great One-ness which persists even though appearing as if it were many. Hence Aum, Om or Amen are sounds tending to At-one-ment, that which is complete or whole, that which is affirmative rather than negative, that which, being named, includes all things in itself.

The rest is for meditation rather than discussion, which meditation may lead the reader to a realisation of himself as one with the Greater Self, as one with man and one with God.



APPENDIX

בית המדרש
החדש
של

APPENDIX.

If the voice of intuition be correct, an explanation of the use of Amen by Hebrews and Christians as a word expressing affirmation or truth may be given. Amongst the Egyptians in ancient times Amen was held so sacred that His name was a symbol of Truth. To swear by Amen was the usual thing and thus expressions came into being, "by Amen, it is true," "I swear it by Amen," "As true as Amen," etc., until at last the simple word Amen only was used. The Hebrews, copying Egyptian customs, took this word as an expression of truth and hence even the Jew uses the word Amen in the sense of verily, "Amen, I say unto you." Thus it became the symbol of affirmation, truth and reality, and was incorporated, as a grammatical word, into the Hebrew language, meaning, "so be it," "it is established," etc.